

**THE PHILOSOPHY OF CREATION:  
UNFOLDING THE LAWS OF THE  
PROGRESSIVE DEVELOPMENT  
OF NATURE, AND EMBRACING THE  
PHILISOPHY OF MAN, SPIRIT, AND THE  
SPIRIT WORLD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649446896

The Philosophy of Creation: Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit World by Thomas Paine

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**THOMAS PAINE**

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# PHILOSOPHY OF CREATION:

UNFOLDING THE LAWS OF

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AND EMBRACING THE PHILOSOPHY OF

## MAN, SPIRIT, AND THE SPIRIT WORLD.

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BY THOMAS PAINE.

THROUGH THE HAND OF HORACE G. WOOD, MEDIUM.

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THIRD EDITION.

BOSTON:

BELA MARSH, 14 BROMFIELD STREET.

1864.

Entered according to Act of Congress, in the year 1854, by  
BELA MARSH,  
In the Clerk's Office of the District Court of the District of Massachusetts.

Stereotyped by  
HOBBART & ROBINSON,  
New England Type and Stereotype Foundry,  
200702.

## PREFACE.

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A work of singular merit is here presented to the Public. It is but the beginning of what was designed to be a stupendous production, a comprehensive view of the whole range of the natural sciences, to be embraced *only* in the limit of some thirty volumes, of three hundred pages each! and, in the language of the author, to present a standard by which men might judge of the powers of Spirits to instruct us in the grandest truths of science and philosophy.

A concurrence of circumstances not to be avoided or controlled — among which the failing health of the “medium” was the most important — prevented the continuation of the work; and, as the spirit authors were acquainted with no other medium who would be for them equally *mechanical*, their purpose was defeated from want of proper means for imparting their revelations. A few remarks may be indulged to explain the origin of the work, and the purpose of that portion which is here offered.

The writer was engaged in lecturing upon the philosophy of the “Spirit manifestations,” and accompanied by the medium, Mr. H. G. Wood, of Vermont, who was accustomed to hold daily “sittings” for public investigation, when the present work was proposed to be commenced by a company of spirits, purporting to be Thomas Paine, James Marsh, former President and Professor in the University of Vermont, Ethan Allen, of revolutionary memory, and Benj. Day, and to be written by one spirit, and by Thomas Paine — the materials being contributed by all. These spirits were indefatigable in their efforts to overcome all pecuniary and other obstacles that intervened to prevent the facilitating of their purpose, and gave all directions towards the conduct of matters pertaining to their production. Several witnesses were present during the writing, who took a lively interest in the work, and rendered essential aid in assisting to carry out the directions of the spirits.

It may be here remarked, that, for some six months previous to the commencement of the writing, the spirit of Mr. Paine was almost daily present, managing all our circles with the greatest judgment, and giving multitudes of evidences which unmistakably identified him as the veritable spirit who purported to communicate.

I do not deem it necessary to enter into any details to prove the spiritual origin of this little treatise, though abundance of proof could be adduced; but I will content myself with simply stating that it was so produced, as the internal evidences will warrant, and that the writer purported to be Thomas Paine. That the writer was Thomas Paine, there are two convincing arguments to be offered: the one, that the orthography is a *fac simile* of Mr. P.'s; the other, that the style of composition is peculiarly his own — and that is acknowledged to be almost inimitable. The admirers of Mr. P., as an independent thinker and uncompromising writer, will be gratified to learn that Mr. P.'s residence in the spirit land has not at all either impaired his intellectual vigor, or changed his disposition to make war on all error, from whatever source it may come.

What is here presented was written with astonishing rapidity, often at the rate of a printed page per minute, and much of the time while the medium was engaged in conversation. Scarce any alteration from the original was necessary, and such changes as have been supplied are merely of a verbal character, and tautological — some errors of which latter kind still remain — which occurred from the very rapid writing, and were not regarded in the hasty copying. However, the main substance will bear as close inspection, for literary merit, as any of Mr. P.'s productions while in the flesh.

The chapters on Man, Spirit, and the Spirit Land, contain just such instructions as the present times need; and the latter two will be found to solve a multitude of problems, frequently propounded, which the infancy of Spiritual science occasions, and which the great ignorance of what has already been accomplished in the attainment of spiritual knowledge renders so mysterious.

Another chapter was commenced, which was to complete volume first, on the History of the Human Race, which promised, from what portion was written, to be of extraordinary interest. But it is deeply to be regretted that this part was not completed, for the reason before named.

The present matter is published at the urgent solicitation of many distinguished Spiritualists, before whom it has been read in MS., who pronounce it one of the best literary efforts which has yet emanated from the spiritual sphere, and as embracing within a small compass as valuable a compend of material and spiritual philosophy as has been given us from this source. Hoping that it will subserve a useful purpose in the enlightenment and conviction of many in spiritual knowledge, and the reality of Spiritual Intercourse, and thus speed the glorious revolution which is now being accomplished to bring Heaven and Earth nearer together, this work is offered with great pleasure, and with a desire that there were much more of it, by

H. A. BURBANK.



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# THE PHILOSOPHY OF CREATION.

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## CHAPTER I.

### INTRODUCTION.

THE world has for a long time labored under the most gross and monstrous errors, from the general indefiniteness of opinion and knowledge in reference to the creation of the Earth and the planetary system generally; and as yet, notwithstanding many different opinions have been advanced, and those too by men of science and extensive research, has the darkness, in which that point has been shrouded, been at all relieved or removed; but even now, the human mind, running back into the labyrinths of the past in search of information in relation to that matter, returns bewildered, and oftentimes infidel. Some have come to doubt their very existence, from the vagueness and mystery in which this point is involved.

It is common for mankind to regard everything as having a beginning and an end. Every *human* production *does* have, and hence the impossibility of the mind's